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The SPECTATOR.

Dicite Iö Pæan, et Iö bis dicite Pæan:
Decidit in caſſes præda petita meos. Ovid.

FRIDAY, *October* 15. 1714.

Mr. SPECTATOR,

'HAving in your Paper of *Monday* laſt publiſhed my Report on the Caſe of Mrs. *Fanny Fickle*, wherein I have taken Notice, that Love comes after Marriage; I hope your Readers are ſatisfied of this Truth, that as Love generally produces Matrimony, ſo it often happens that Matrimony produces Love.

'It perhaps requires more Virtues to make a good Husband or Wife, than what go to the finiſhing any the moſt ſhining Character whatſoever.

'Diſcretion ſeems abſolutely neceſſary; and accordingly we find that the beſt Husbands have been moſt famous for their Wiſdom. *Homer*, who hath drawn a perfect Pattern of a prudent Man, to make it the more compleat, hath celebrated him for the juſt Returns of Fidelity and Truth to his *Penelope*; inſomuch that he refuſed the Careſſes of a Goddeſs for her Sake: and, to uſe the Expreſſion of the beſt of Pagan Authors, *Vetulam ſuam prætulit Immortalitati*, his old Woman was dearer to him than Immortality.

'Virtue is the next neceſſary Qualification for this domeſtick Character, as it naturally produces Conſtancy and mutual Eſteem. Thus *Brutus* and *Porcia* were more remarkable for Virtue and Affection than any others of the Age in which they lived.

'Good-nature is a third neceſſary Ingredient in the Marriage State, without which it would inevitably ſower upon a thouſand Occaſions. When Greatneſs of Mind is joined with this amiable Quality, it attracts the Admiration and Eſteem of all who behold it. Thus *Cæſar*, not more remarkable for his Fortune and Valour than for his Humanity, ſtole into the Hearts of the *Roman* People, when, breaking through the Cuſtom, he pronounced an Oration at the Funeral of his firſt and beſt beloved Wife.

'Good-nature is inſufficient, unleſs it be ſteady and uniform, and accompanied with an Evenneſs of Temper, which is, above all things, to be obſerved in this Friendſhip contracted [illegible] Man muſt be eaſie within himſelf, before he can be ſo to his other Self: *Socrates*, and *Marcus Aurelius*, are Inſtances of Men who, by the Strength of Philoſophy, having entirely compoſed their Minds and ſubdued their Paſſions, are celebrated for good Husbands, notwithſtanding the firſt was yoked with *Xantippe*, and the other with *Fauſtina*. If the wedded Pair would but habituate themſelves for the firſt Year to bear with one another's Faults, the Difficulty would be [illegible] well conquered. This mutual [illegible] per and Complacency, was [illegible] in the Nuptial Ceremonies [illegible] Heathens, who, when they ſacrificed to *Juno* at that Solemnity, always tore out the Gall from the Entrails of the Victim, and caſt it behind the Altar.

'I

'I shall conclude this Letter with a Passage out of Dr. *Plot*'s *Natural History of Staffordshire*, 'not only as it will serve to fill up your present 'Paper; but if I find my self in the Humour, 'may give Rise to another; I having by me an 'old Register, belonging to the Place here under-'mentioned.

Sir *Philip de Somervile*, held the Manors of *Whichenovre*, *Sciresco*t, *Ridware*, *Netherton*, and *Cowlee*, all in *Com. Stafford*, of the Earls of *Lancaster*, by this memorable Service. The said Sir *Philip* shall find, maintain, and sustain, one *Bacon-Flitch*, hanging in his Hall at *Whichenovre*, ready arrayed all times of the Year, but in *Lent*, to be given to every Man or Woman married, after the Day and the Year of their Marriage be past, in Form following.

Whensoever that any one such before named will come to enquire for the Bacon, in their own Person, they shall come to the Bayliff, or to the Porter of the Lordship of *Whichenovre*, and shall say to them in the Manner as ensueth.

'Bayliff, or Porter, I doo you to know, that I 'am come for my self, to demand one *Bacon-Flyke*, 'hanging in the Hall of the Lord of *Whichenovre*, 'after the Form thereunto belonging.

After which Relation, the Bayliff or Porter shall assign a Day to him, upon Promise by his Faith to return, and with him to bring Twain of his Neighbours. And in the mean Time, the said Bayliff shall take with him Twain of the Freeholders of the Lordship of *Whichenovre*, and they three shall go to the Mannor of *Rudlow*, belonging to *Robert Knightleye*, and there shall summon the aforesaid *Knightleye*, or his Bayliff, commanding him to be ready at *Whichenovre* the Day appointed, at Prime of Day, with his Carriage, that is to say, a Horse and a Saddle, a Sack and a Pryke, for to convey the said Bacon and Corn a Journey out of the County of *Stafford*, at his Costinges. And then the said Bayliff shall, with the said Freeholders, summon all the Tenants of the said Manor, to be ready at the Day appointed, at *Whichenovre*, for to do and perform the Services which they owe to the Bacon. And at the Day assigned, all such as owe Services to the Bacon, shall be ready at the Gate of the Manor of *Whichenovre*, from the Sunrising to Noon, attending and awaiting for the coming of him who fetcheth the Bacon. And when he is come, there shall be delivered to him and his Fellows, Chaplets; and to all those which shall be there, to do their Services due to the Bacon. And they shall lead the said Demandant with Trumps and Tabourets, and other manner of Min-strelsie to the Hall-Door, where he shall find the Lord of *Whichenovre*, or his Steward, ready to deliver [illegible] this manner.

He shall enquire of him, whether he demandeth the Bacon, if he have brought two Neighbours with him: Which must answer, that they have brought him. And then the Steward shall cause them and his Neighbours to swear, if the said Demandant be a wedded Man, or have been a Man wedded, and if since his Marriage one Year and a Day be past, and if he be a Free-man, or a Villain. And if his said Neighbours make Oath, that he hath for him all these three Points rehearsed; then shall the Bacon be taken down, and brought to the Hall Door, and shall there be laid upon one half Quarter of Wheat, and upon one other of Rye. And he that demandeth the Bacon shall kneel upon his Knee, and shall hold his Right Hand upon a Book, which Book shall be laid upon the Bacon and the Corn, and shall make Oath in this manner.

'Here ye, Sir *Philip* de *Somervile*, Lord of *Whichenovre*, mayntener and gyvere of this Baconne: That 'I *A.* sithe I Wedded *B.* my Wife, and sythe I 'hadd hyr in my kepying, and at my Wylle, by a Year and a Day after our Marriage, I wold not have chaunged for none other; farer ne fowler; richer, ne pouret; ne for none other descended of greater Lynage; slepyng ne waking, at noo tyme. 'And yf the seyd *B.* were sole and I sole I would take 'her to be my Wyfe before all the Wymen of the 'Worlde, of what condiciones soever they be; good 'or evylle, as help me God ond his Seyntes, and 'this flesh and all Fleshes.

And his Neighbours shall make Oath, that they trust verily he hath said truly. And if it be found by his Neighbours before-named that he be a Free-man, there shall be delivered to him half a Quarter of Wheat and a Cheese; and if he be a Villain, he shall have half a Quarter of Rye without Cheese. And then shall *Knightleye* the Lord of *Rudlow* be called for, to carry all these things tofore rehearsed; and the said Corn shall be laid on one Horse and the Bacon above it: and he to whom the Bacon appertaineth shall ascend upon his Horse, and shall take the Cheese before him, if he have a Horse. And if he have none, the Lord of *Whichenovre* shall cause him to have one Horse and Saddle, to such time as he be passed his Lordship: and so shall they depart the Manor of *Whichenovre* with the Corn and the Bacon, tofore him that hath won it, with Trumpets, Tabouretts, and other manner of Minstrelsie. And all the Free Tenants of *Whichenovre* shall Conduct him to be passed the Lordship of *Whichenovre*. And then shall they all return; except him, to whom appertaineth to make the Carriage and Journey without the County of *Stafford*, at the Costs of his Lord of *Whichenovre*.

ERRATA.

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